5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

Baskets
are made from suitably flexible roots and twigs. To-day [285]
they still accomplish great feats in the preparation of skins of 281
animals for domestic purposes. Hides are dressed according to a method inherited from their ancestors, the pieces of skin being put together in dainty and many-coloured patterns, which are sewn together with sinews of the animals.

In this way some form of home-industry has been developed [439]
in many a family, and as these skins are bought by Europeans they contribute towards its maintenance.

From their early youth the daughters help their mothers 593
in domestic duties, and without any special training, adapt 868
themselves to all sorts of labour, implicit in the management of a Nama household.

4. The main task is to attend to the cattle farming. As 231
nomads in earlier times they lived chiefly on the milk and meat of their cattle and there were rich people among them too; for old documents tell of a certain cattle-owner who [556]
possessed as many as 4,000 cattle and 3,000 sheep. Even up to the present day each family tries to rear some goats, sheep and, if possible, some cows too. All do not succeed, of course, in becoming well-to-do, whereas others own large herds. The Nama is not so keen on rearing cattle as on rearing sheep and goats. There is a simple reason for this. 231
A Herero of the old type is satisfied with curds and whey and 262
only enjoys meat if he has had luck while hunting or when an animal belonging to his herd has met with an accident on the pastures; but the Nama is not so simple in his needs; he wants to eat meat. As in a hot country, like South West, meat putrefies very soon, it is more effective for a family to slaughter a sheep or a goat so as to provide just enough meat for a day's need. White settlers also keep a flock of goats in order to satisfy their daily desire for meat, for cattle are not only too valuable but yield too much meat at a time.

In spite of this they always had rather small herds of 231
cattle in earlier days, principally in order to have riding 492
oxen and pack-oxen, as without these a nomadic life would have been almost out of the question because not only the men but the women rode on oxen during their long migrations; besides the poles and matting for the construction of their huts as well as their furniture had to be conveyed by means of pack-oxen. The Nama also possessed horses and used them for riding purposes. Fairly early and in their old wars and pillaging expeditions horses played a great part. The dog, however useful as watching over the house and assistant in the hunt, is never cared for properly.

5. The Nama has always considered himself to be a master 461
and he has always deemed labour beneath his dignity. His 357
weak limbs and delicate physique disqualify him for hard work so that wherever possible they employ herdsmen and domestic servants, and Bushmen, Bergdama and even Herero

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

619
[162
262]

from the fields of some free farmers over there;[8]) and even to-day they still keep up this practice. They comprise about three or four hundred men capable of bearing arms, apart from women and children;[9]) and subsist upon prime sheep and cattle. They are subject to a chief named Chora, who has a brother called Gaking; both go about in greasy skin cloaks, which are amongst them a sign of great wealth in livestock.

[622
291
556]

GORINGHAIQUAS.

619
162
622
578

The Goringhaiquas[10]) our countrymen term Capemen, because ever since we have been there they have always lived the nearest of all the Hottentots to the Cape of Good Hope, claiming the place as their own. They exceed the Gorachouquas in numbers, both together totalling about one thousand able-bodied men,[11]) and inhabit some ninety-five mat-covered huts. They are subject to a chief whose native name is Gogosoa; but our countrymen call him the "Fat Captain," which, owing to his enormous fatness and protruding paunch, is remarkably apt.[12]). In 1662 he was, according to the accounts of men already there, quite a hundred years old. He had two sons, the older named Osinghaikanna and the other Otegnoa.[13]) They both, especially the former, always tried to overrule their father, old Gogosoa, and to play the part of master, attempting by every possible means to do away with him, and so obtain the chieftainship first for the elder and then for the younger.[14])

[886]

---

[11])van Riebeeck (*Letters Desp.*, iii, 239) gives their numbers as "about 300 men capable of bearing arms." Dapper's mistake is easily understood if we assume that he or his informant confused the Goringhaiqua and the Gorachouqua in this respect.

[12]) In van Riebeeck's journal he is often referred to as "the fat captain," "the fat old man," "the thick fat captain," etc.

[13]) van Riebeeck's journal mentions three sons of Gogosoa, viz. Oringhkhimma (elsewhere Osinghkamma), called Schacher by the Dutch; Khuma, alias Jan; and Otegno, alias Peter (D. Sept. 26, 1658).

[14]) van Riebeeck says of them in this connexion: "They are a bad lot, who do not respect their own chief Gogosoa, the old man, more than a child. By birth the latter was their true chief . . . Yea! they sometimes ignored him altogether as a beggar. This had also become evident to us, so that we had daily fed him well as a poor man. That they still retain him is more for the sake of appearance than reality, as Osinghkamma, his eldest son, is playing the chief, and cared too little for his father" (D. Dec. 1, 1661).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

sheepskin, almost in the same manner as the Friesland or Molquerer women wear a broad linen cap or clout, loosely tied with a wide band. In other details of clothing they cannot be distinguished from the men. Their shoes also are made in the same way and of the same material as those of the men.

Ornamentation.

Just as their clothing is sordid and mean, so too their bodily adornment and decoration is slovenly in style rather than tidy. The men have their hair decorated with small copper plates, doits, small white horns and big coral beads. From some spots they shave it off altogether, leaving patches here and there, just like spaniels are shaven here at home. They pluck out all the hair from the chin, and paint or smear the face to make themselves black, which is held to be a great decoration amongst them. So, too, they smear their bodies and faces with grease and fat, so that altogether they are beastly, savage, coarse and dirty in habit, and consequently look as if they never wash. The Beachrangers, or Hottentots living along the shore of the Cape, are accustomed to come to the ships of the Dutch, when they make at once for the cook's kettle, to smear and streak themselves with the grease and soot upon it. Even the chiefs deem it a decoration to be done up all over like this. Some have for decoration chipped their own skins with notches and cuts,[56]) into which they put some fat or grease, with the result that they come to stink excessively, giving out such a fearfully strong odour that you are aware of their approach a hundred yards away.

Men and women with many cattle smear the outer sides of their cloaks and caps soft with fat. This is a sign of wealth; for no common Hottentot, poor in cattle, is ever seen with a greasy cloak, wearing his instead dry and unsmeared. Thus the Goringhaikonas or Watermen, none of whom have any cattle and who are consequently very poor, all wear dry, unsmeared cloaks; except for their chief Choro,[57]) who, like his brother, has greasy skins

---

[56]) Scarification seems to have been employed amongst the Cape Hottentots, and still is among the Naman, not for decoration but in connexion with many different ceremonies, such as the boys' puberty rites, hunting rites, remarriage, etc. The person officiating makes a number of small cuts on the body of the individual concerned, and the wounds are rubbed with ashes, producing slight permanent scars (Schapera, *op. cit.*, 72).

[57]) *Sic.* Choro was the chief of the Gorachouquas, not of the Goringhaikonas.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namis.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[68]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[69])

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

---

[68]) Hondius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stoffe tusschen Goud en Koper gelykt ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

[69]) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, *op. cit.*, 304).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

"give Hottentot a crust of bread". In their language, also, *kahou* means "sit down"; *bou*, an ox; *ba*, a sheep; and *kori*, iron. All or most of the Hottentots living close to the Fort, like the Gorachouquas, Goringhaiquas and Goringhaikonas, now also speak Dutch, owing to their daily intercourse with our countrymen, just as some who have been with the English in Bantam can stammer out some broken English.

192
191

TRADE.

They have no great inclination towards trade, nor do they have any traffic with other foreign peoples. Linen, wool, mirrors and bells were formerly not valued by them, but iron was, while those at Table Bay preferred copper, their principal ornament. Our countrymen who journeyed to India in 1595 under the leadership of Jan Jansz. Molenaer bartered from these people a fine ox for a bad bill-hook; two oxen and three sheep for an iron staff weighing 70 lbs., broken into five pieces; three oxen and five sheep for a crooked knife, an axe, a shovel, a short iron bolt, and some pieces of iron; and one sheep for a knife[52]). But today, grown wiser through intercourse with us, and led to this also by the abundance of such articles, they value their livestock far more highly; so that the old simplicity is no longer found amongst them. The favourite and most desired articles for which they are now willing to exchange their cattle are tobacco, brandy, beadwork and copper. The latter they particularly want, and the more yellow it is the more desirable. One can still obtain two cows for four pieces of copper, each as big as the palm of the hand; but nowadays there must also be added a little gift, generally a piece of tobacco.

435
439

The principal wealth of the Kafirs or Hottentots lies in their cattle, and in the beadwork which they barter from our people with cattle. The Kochoquas or Saldanhars are said to have more than a thousand head of cattle and as many sheep again[52a]), all with coloured hair instead of wool.

231
556
[439]

---

[52]) See *De eerste Schipvaart der Nederlanders naar Oost-Indië onder Cornelis de Houtman* 1595-1597. *I. D'eerste Boeck van Willem Lodewyckszz*, p. 8. (Werken uitgegeven door de Linschoten-Vereeniging, VII. 's Gravenhage, 1915.) Dapper's list of articles is copied verbatim from this source.

[52a]) *Sic.* Elsewhere Dapper gives the figures as 100,000 cattle and 200,000 sheep (see above, p. 23).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XIII.

Furniture.

Whoever makes enquiry into the matter of their furniture will need to ponder the examples of the ancient world, where he will find that the Theban Crates made a gift of his property to the people, and chose the wilderness, scorned his parks and orchards for a single staff, and took in exchange for his splendid villas one wallet for his back. For as in the old days the Cynics were contented merely with a wallet and a stick, so now are the Hottentots. The wallet and the stick are to the Hottentots of to-day as they were to the Cynics in antiquity, the equivalent of the General's cloak, the King's diadem, the bonnet of the high priest, and the augur's staff. Nor in this matter do they yield to Diogenes who contended with the great king of Macedon about true kingship, glorying in his staff rather than in a sceptre, in his wallet more than in a throne; for the Hottentots are always contented with their lot. They do sometimes however use cups, either shells which they have collected on the seashore[21]) or the shells of tortoises which they have eaten. These they call *sirigoos*. They roast them in the ashes and eat them, and sell them to strangers for a little tobacco. But if they lack a cup, then, like the Cynics, they drink water from the hollow of their hand. Their food they prepare sometimes in a pot that has been thrown away, sometimes under the ashes; otherwise they devour it raw. But the richer among them make most beautiful clay pots for use in cooking,[22]) while others from the trunks of trees make oblong troughs for food.[23])

The pots were often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They were unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout. (Schapera, *Khoisan Peoples*, 313.) Grevenbroek (see below, p. 251)[1] briefly desribes their mode of manufacture.

[23]) The Hottentots made not only eating vessels, but also milk bowls, pails and dishes out of wood. These utensils were apparently fashioned entirely by cutting and boring, no fire or other hot object being employed. Their different shapes and mode of manufacture are summarized by Schapera, *op. cit.*, 314.

[1] [See 10: Grevenbroek, this File, cnt. 116, p. 251. — Analyst]